

motherhood we realize that if thru woman Paradise was lost, thru her shall it be restored.

MRS. H. HELEN FRAME.

South Bend, Ind.

Mary Magdalene

Mary is a favorite Bible name, a beautiful one, and after reading and studying the characters bearing this name, it appears not only beautiful but divine. Several Marys are mentioned, but chief among these are Mary, the mother of Jesus, Mary the sister of Martha, and Mary Magdalene, or as poets and artists are fond of calling her, "Weeping Mary Magdalene." It is a mistake to compare or identify this honored woman with the profligate woman mentioned in St. John 8:34. Some say "she was a great sinner." True, so were most of us at one time, but as sunshine appears brighter after a storm, so her life was brighter and more beautiful after its darkness of sin and shame. Because she was forgiven much, she loved much. Christ said in his rebuke to the Pharisee, "Her sins which are many are forgiven, for she loved much: but to whom little is forgiven, the same loveth little." Her after life seemed all the sweeter, purer and devoted after the sinful life of her former years. Hillis says of her, "The names of the great are those who have struggled into blood, resisting passions within and temptations without." Are there not in her beautiful, devoted life with her Master, many, many actions, and in truth, is not her entire life worthy of imitation? While yet in her sins she heard of the Master, and perhaps from the outskirts of the crowd she would watch him as he preached and ministered to the unfortunates. She could not but see the sweet love and mercy bestowed upon them. Something drew him nearer, and her own heart was awakened, unable to rest until she could fall at his feet and obtain mercy. One day as he was dining with friends, she pushed her way thru the crowd, and filled with agony and penitence, fell at his feet. As her bitter tears fell on his feet, she wiped them away with her hair and anointed them with ointment. This was a loving act and one that Jesus knew came from the heart. Tho others rebuked her, he pitied her and forgave her. Immediately a resurrection took place within her heart and it rose up light and hopeful as a bird singing because of approaching light. She arose from her knees, a new creature, purified by the mercy of God. But did she, like the nine lepers, leave unthankful? No, her one desire now was to worship and minister to the Savior of her soul. Did she not follow him from place to place? Was it not she that wept at the foot of the cross on which her blessed Master was nailed, after all others had departed? Was it not she to whom he first revealed himself after the triumphant victory over the grave? What volumes in that one word "Mary" and in her answer, "Master." Her name is in no way least among Christ's followers. She is

mentioned in connection with the mother of Jesus, and of Mary, the sister of Martha in many places. Her life is associated with that of Christ's. She is a favorite with artists and her picture occupies a large place in all galleries, and in the hearts of admirers of the true and beautiful. Her life is truly one of which it may be said, "Earth's lilies grow white out of black soil."

MRS. LIZZIE G. LICHTY.

Ashland, Ohio.

HOLSINGERISMS.—No. 3

Dear Editor, Printers and Readers of the *Brethren Evangelist*: It is 9 P. M. of the 22nd of January, and I have just finished reading No. 3 of volume XXIII of our excellent paper, and now I'm full of thoughts and would love to give vent to some of them at least. I feel somewhat like I used to do under the old system of preaching, after listening to a real good sermon or two: like bearing testimony to what the brother had said.

Let's begin at the beginning. Can it be possible that it is twenty-two years since the present paper was started? Or has there been a slip somewhere? No, the record is correct, for there have been twenty two books printed, and I have them all, altho not every number of every volume. The first number of *The Progressive Christian*—who was the mother of the *EVANGELIST* and changed her name when she became espoused to the Brethren church—is dated January 3, 1879. She was young and quite lean; but now she has grown to a portly, motherly dame, and I'm proud of her first issue of the twentieth century.

Twentieth century! And have we actually made such a change? Yes, I see, the third figure in the date has been changed. Some eight or ten years ago I used to look forward with anxiety to this time, and wondered whether I would live to see the close of the century! And now, here we are already well initiated to the change of time. Surely, the ways of the Lord are mysterious, and beyond finding out, except by abiding his own time.

Gone to Press: Holsinger's History of the Tunkers has at last gone to press, and the first edition of 500 copies will be ready for delivery about the middle of April. A specimen sheet of sixteen pages will be sent out shortly with a view of putting on sale this advance edition of 500 copies, hoping thereby to bridge over the heavy expense of clerical work, half tone engraving and part of the printing. It is expected that this edition will be purchased by two classes of patrons. First, by those who are anxious to obtain an early copy of the work; and second, by those who desire to help bear the expense referred to. Our motto will be: "First come, first served;" but the first subscriber is already down and has paid \$2.00 on account of his book. His name is Prof. George B. Holsinger, Bridgewater, Virginia; and Sister Mary M. Sterling of Masontown,

Pennsylvania, has engaged the first copy that will be finished at \$5.00. The work will contain over 600 pages, and the price has been fixed at \$3.00 for cloth binding and \$3.50 for full sheep, delivered free to subscribers. It is expected that the price of future editions will remain the same, unless the book should exceed much beyond 700 pages, in which case a slight advance in price may be made. No effort will be made thru agents as it is hoped to save the commission to the author on the first edition. Afterwards agents will be engaged, a thorough canvass instituted and liberal commissions allowed. Send money by bank draft, postal money order or registered letter to Lathrop, California.

ADMIRING CHRIST

C. H. WETHERBE

I think that he who most heartily admires Christ not only believes in him but loves him. One may not stop to think anything about his having faith in Christ, and yet if he have a great admiration for Christ he really does have great faith in him. We surely believe in the person whom we ardently admire.

Rev. Dr. James Stalker of Scotland says: "A school boy will tell you that he has faith in one of the masters in the school. That just means that he admires him, but that has a great effect upon the boy. It helps his learning. He cannot be unruly or inattentive in that teacher's class. In the same way, when students have a strong admiration for a professor, it makes them attentive, and when a minister is admired by his people it gives weight to the words which he speaks to them. Now, Christ may be an object of admiration, and if he is he will not fail to influence us. We cannot, if we admire him neglect him. We shall listen attentively to what he says. I think it is one of the best features of our age that there exists a widespread admiration for Christ."

There is much force in this view. But the question arises, Will a mere admiration for Christ bring to one a new spiritual life? It does not seem to me that it will. It may lead to a change of heart. Again, Can an unconverted person admire Christ in a deep spiritual sense? No. It is impossible. A bad man may admire the qualities and manners of a good man, and yet the admiration will not change the bad man's character. It may helpfully influence the bad man's life, but it cannot radically change his character. And yet I admit that an unconverted man's admiration of Christ may effectually induce him to fully commit himself to Christ as one who needs the salvation which Christ alone can give. I am convinced that admiration and faith go together, for he who heartily admires a person will have faith in him, and perhaps unconsciously. Still, it is only those who have new hearts that can admire Christ in the true sense of the word. The professed Christian who does not admire Christ to the extent of seeking daily to please him has no true life in him. Is your admiration for Christ vital and practical?